586 Naturally, according to the rule of patriliny, all
851 children from a marriage belong to the husband and become
* 613 members of his lineage. Should divorce occur while a woman is nursing, she will take the child with her and it will be returned after weaning. Sometimes the husband will permit the wife to keep one child--always a girl--in order "to keep her company."

587 The practice of the sororate has been noted. The Bedouins also believe that "a man should marry his brother's widow so that she will have someone to help her with the children." But I have no data on the frequencies of these practices. When I gathered my data on marriage, my informants
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•58 would give me only the name of the tribe or lineage into which a man married, and never did I get the name of a man's wife.
[829] One lineage in al-Qasr, entirely refused to give me data on genealogy or marriage because, as one leader said, "it is not decent to speak of these things with people.") Sororal
595 polygny is forbidden (Quran IV:23), and the Bedouins say that a man cannot marry more than one bint 'amm. Marriage
182 practices, such as sororate and levirate, I interpret as
[587] patterns which maintain structural continuity and political
[582] advantage. The custom of permitting a man to marry only one of his father's brother's daughters may be seen as a precaution against intensifying authority relations and the degree of segmentation.

585 583 779 43 [178] [171] legal guardian and considered a bride price to compensate the father or the legal guardian of the bride. In earlier times the bride received none of the mahr, although she usually got a sadaq or bridal gift for herself. In Islamic Arabia, the mahr and the sadaq became indistinguishable and were given to the woman and took the form of a legal gift for affecting the marriage. The Koraan no longer contains the concept [178] of the purchase of the wife, and the mahr becomes a compensation which the woman has to claim in all cases. The Koraan demands a bridal gift for a legal marriage: "And give them whom ye have enjoyed their reward as a wedding gift" (Sura, iv. 24), and again, "And give the women their dowries voluntarily" (Sura, iv. 3). According to the Koraan, the mahr [586] remains the property of the wife and remains her own even if the marriage is dissolved by divorce. But although it took the form of a gift, the mahr remained in Islamic law a prerequisite for the legalization of the marriage. It is only upon the giving of the mahr that the marriage is considered valid. No marriage is legal, according to the Islamic law, unless that transfer of the mahr is affected. Mutual consent of the two parties to forfeit the mahr does not change that rule, and the marriage is considered void. According to Muslim jurisprudence, marriage 58 675 184 is a contract ('acd) made betweeen the bridegroom and the bride or her wali or guardian. An essential element in that contract is the mahr. The jurists themselves are not sure about the nature of the mahr. Some regard it as practically a purchase money or as an equivalent ('iwad) for the possession of the woman and the rights over her, so it is like a price paid in a contract of sale; while other jurists see in the mahr a legal symbol, a mark of honor and a proper legal security of property for the woman.